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white Lecythi, *American Journal of Archaeology*, 1907, 32.

The assembling and arranging of a catalogue like this is a tedious and onerous task, and to the author every Greek scholar is under heavy obligation. Indeed, in view of the wide extent of the field and of the large number of items involved it is hardly surprising that discrepancies occur in statements made in different books on the subject. However, it does not seem an impossibility to measure exactly the height of a lekythos: yet in forty-eight instances that have been noticed the height is given differently by Fairbanks and Riezler or Collignon-Couve or some other writer on the subject. Several times three different heights are recorded. So, for example, on page 12, no. 14, Dr. Fairbanks gives the height as .32 m.; it is given by Fröhner as .315 m., by Benndorf as .33 m. On page 167, no. 9, the height is given by Fairbanks as .487 m.; Collignon-Couve gives it as .48 m., Riezler as .478 m.

More seriously disturbing, perhaps, is the recurrence in description of the confusion between the right hand and the left hand, which has been observed seven times, one instance being found on page 169, no. 15 in an account of the scene shown on Plate XXVI, while four others occur in descriptions of plates published by Benndorf in *Griechische und Sicilische Vasenbilder*. There are also some differences between Fairbanks and Riezler in the description of scenes. For example on IX, 1, 18 compare Fairbanks, "Near the high end of the boat is a slender standard", with Riezler, Text, p. 135, to plate 80, "Im Raum fliegen zwei Seelchen, ein drittes steht auf dem Ruderstachel des Kahns und fasst klagend mit der einen Hand an den Kopf". Again, in the same paragraph, compare Fairbanks, "Charon . . . holding his thick pole in his right hand and bending over, as he extends his left hand toward the woman", with Riezler, "Charon, der in der L. die Ruderstange zu halten, die R. gegen das Mädchen auszustrecken scheint". Another instance occurs in the description of IX, 2, 24. Riezler devotes to this scene two plates, nos. 44 and 44a, the latter being a good production in color after a painting by M. Gilléron. Both  $\psi\upsilon\chi\alpha\iota$  do not fly toward the left, as Dr. Fairbanks records, but in each case the  $\psi\upsilon\chi\eta$  flies away from Hermes, the central figure, while behind Charon other  $\psi\upsilon\chi\alpha\iota$  appear headed to the right.

As this catalogue is an important book of reference these instances of inaccuracy have been cited in order to indicate that some care must be exercised in its employment. Riezler's book, too, has wrong references and other blunders, but fortunately the works, as far as they are parallel, while supplementing each other in form and matter, also furnish, each of them, the means of testing the accuracy of the other's statements.

*Ancient Civilization: A Textbook for Secondary Schools.* By Roscoe Lewis Ashley. New York: The Macmillan Company (1915). Pp. xxi + 363. \$1.20.

This is a fairly good book, despite the fact that there are scores of mistakes in it. Many of the errors must be due to careless proofreading, and will fall out in a second edition. But there are some more serious mistakes of which a reviewer must take note. The author in but 347 pages covers the history of several thousand years. He tries to put it all in, and in that way, perhaps, has handicapped himself, for sentence-transitions are often jerky, and characterizations, when tried, are sometimes banal. When the author (page 150) calls Pericles "a man of considerable ability", and says (193) that "Thucydides wrote in clear, choice Greek that it is a pleasure to read", the statements seem to have a bit overmuch of the offhand about them. Under the caption Roman Tenements (291) appears a good example of what I have called a bad transition from one sentence to another: "Fires were exceedingly common in Rome and walls were continually giving way. Much of the wheat was exchanged at the baker's for bread but a good deal of the cooking was done at home". The very compactness of the book lends itself to ambiguity at times. In speaking of the Greek oracles Mr. Ashley says (106):

An answer was given in such general language and was so ambiguous that it might easily be construed by an intelligent petitioner to indorse any possible course. Hence we call an expression that may mean more than one thing 'oracular'. The oracle must be considered not only one of the chief bonds of unity among the Greeks, but one of the most important influences in Greek history.

Now, nothing follows in such a statement as this except that the author tells his reader that a chief bond of unity among the Greeks was an oracle which dispensed purposely ambiguous answers. It is the half (or less) statement of the author that makes the whole thing worthless. The repute of the oracles came from their good, straightforward advice. Some oracles fell into disrepute because of ambiguous or prejudiced replies.

The following sentences also seem to mean very little: "Sparta sent an army against Thebes, but the Thebans had discovered a new way of fighting by massing their men several lines deep" (158); "Pompey entered the Holy of Holies. He thus gave Rome a claim to lands in the east Mediterranean coast", etc. (267); "From our point of view the most important event of this period was the work of Jesus Christ in Judea, ending with his crucifixion" (306).

It is hardly a happy description to call a coin a "stamped circle" (117), and it is unfortunate that the illustration on the same page should show a coin that is oval in shape, and not circular. A stickler for accuracy will shake his head at the author's statements (195) about the Parthenon: "This marble

temple. . . is little more than one hundred feet long. A row of beautiful columns with Doric capitals surrounds the building, with double columns at the ends." The size of the Parthenon is really 228.026 feet by 101.254 feet, and there are no such things as "double columns". The author calls Greece the melting pot of ancient civilization (179), and quotes (111) a statement that makes Sicily "the melting pot of the nations". Both statements are open to serious objections. The author says (263) that Gaius Gracchus sought to make himself legal ruler of Rome, and (263) that a senatorial force attacked his followers in the streets, killing him and three thousand of his supporters. Neither statement is quite correct. The author's statement (289) that "women usually remained under the power of their fathers instead of coming under that of their husbands" is quite wrong for centuries of Roman history.

That Scylla and Charybdis were inhabited by sirens (102) will be news; the topographical description of Thermopylae (138) is bad; it is time to give over saying "Mars Hill", which is wrong, for the Areopagus (154); the statement (172) that ships sailed under the Colossus of Rhodes is a medieval fabrication, which ought to have disappeared long since from historical writing.

The author mistakes the god Dionysus for the Sicilian Dionysius. In the Index, Dionysius is called quite properly the tyrant of Syracuse, but when one turns to page 190—the only reference, by the way—one finds Dionysius mentioned twice, but both times wrongly for Dionysus. On page 197 one finds the theater of Dionysius! On page 240 Dionysius is mentioned, and rightly, although the Index does not respond.

It is difficult to understand what the author means (279) by saying that the centre "of the Roman world is still the Forum", and it is wrong to say (279) that distances on the Roman roads were reckoned from the Golden Milestone, because they were reckoned from the gates in the 'Servian' wall.

The illustrations through the book are good and well chosen. I note two mistakes. The frontispiece is not the Acropolis, Athens, restored by D'Ooge, but simply the same frontispiece as that in D'Ooge's *The Acropolis of Athens*, which is a view, from the west, of the Acropolis as it is now. The photograph (294) labeled Baths of Caracalla is instead that of the Porta Asinaria in the Aurelian Wall.

Any author has a perfect right to decide as he pleases about the matter of the spelling of Greek and Latin proper names, and any system is such that even consistency is likely to be a pitfall. It is certain that if any one by subjective method tries to decide that any given spelling has or has not 'obtained', he will go wrong. The author has chosen to use *ae* and *oe* as ligatures. It is quite allowable, but I am sure that such usage is fast becoming obsolete. The new Oxford Classical Texts do not have such ligatures at all.

"Knossos" and "Mycenæ" (103) may perhaps stand side by side, but Conssus and Mycenæ, or Knossos

and Mykenai, have the obvious merit of consistency. "Cleisthenes" (112) is inconsistent with the spelling Phidias, used elsewhere. "Perioici" (113) would be better spelled Perioeci, "Vapio" (101) should be 'Vaphio', "Messena", (243) might be 'Messana', or 'Messene', or 'Messina', but not 'Messena'. "Vespasian" (306, note), and "Pynx" (154) are simply accidental.

The author has gone to much pains, and he is to be praised for it, to mark the pronunciation of the proper names. He has, however, put the accent in the wrong place in a few words. Aristotle is accented one way in the Index and another way on page 164. Nemean (108), Helots (113), Rubicon (219), Cornelius (247) Teutones (264), Varus (274), are accented wrongly.

This review may seem to be a catalogue of errors, and in a way it is. But the book reviewed is good enough to stand criticism, and certainly too good to be allowed to retain a lot of mistakes. Errors of judgment may be condoned, but errors of fact must be challenged.

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In a volume entitled Euripides (third edition, London, 1906), Professor Gilbert Murray included a translation of the Frogs of Aristophanes (pages 177-284), and a Commentary on the Frogs (285-312). This part of the book was published separately, in 1915, as *The Frogs of Aristophanes, Translated into English Rhyming Verse* (136 pages. New York: Longmans, Green and Co., 65 cents).

J. W. Mackail's prose translation of the Eclogues and Georgics of Virgil appeared in 1915 in a new edition (New York: Longmans, Green and Co. 75 cents). "In this re-issue, the translation has been modified so far as was necessary to bring it into accordance with what at present may be regarded as the standard text of Virgil, that of Sir A. Hirtzel in the Oxford Classical Texts".

A book bearing the date 1914 is a volume by John Dennie, *Rome of To-Day and Yesterday: The Pagan City* (G. P. Putnam's Sons). The Preface bears no date. It is quite plain, however, that the book antedates the great discoveries in the Forum, under Boni, and is therefore much behind the times. It is, however, an interesting description, well-illustrated, and very well indexed, of Rome, as the city was known in the early part of the last decade of the nineteenth century. By reading such a book, and then turning to Professor Platner's *Monuments and Topography of Ancient Rome* (Allyn and Bacon, 1911), and Hü'sen-Carter, *The Roman Forum* (1906), one gets a clearer idea of the great changes in our knowledge of ancient Rome worked by the epoch-making discoveries in the last years of the nineteenth century and the early years of the twentieth.

C. K.

#### THE CLASSICAL ASSOCIATION OF SOUTHERN CALIFORNIA

The Classical Association of Southern California met in San Diego on November 9. The programme included papers on such themes as *Should the Time given to Beginners' Latin be lengthened?*; *The Direct Method of Teaching Latin*; *Representations of Greek Statuary* (by students in the San Diego High School); *Letting Latin Live*; *Report of the Committee on Organizing Latin Clubs*.

POMONA,  
CALIFORNIA.

NORMA CURTIS WOOD, *Secretary*.